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yaw-booz, the head spirit in the spirit land. But if thou shouldst not observe them, thy spirit shall be a vagabond of the earth always, and go hungry, and will never be able to find this road, Tchî-bay-kou, in which all the good spirits travel.

Mary E. Chamberlain.

MUSKEGON, MICH.

NOTES AND QUERIES.

THE CEREMONIAL CIRCUIT. — I have read with interest Dr. Fewkes' article on "The Ceremonial Circuit among the Village Indians of North-eastern Arizona," in vol. v. No. 16, and wish to offer a slight contribution to the subject of "the ceremonial circuit," — a subject which has long engaged my attention.

In the first place, I would say that I regard the terms dextral and sinistral, used in describing the circuits, as of doubtful propriety and likely to prove ambiguous. The same circuit may be dextral from one point of view and sinistral from another. For instance, the Navajo devotee always moves, when on sacred errand bent, in the direction of the sun's apparent course. This leads him, when he turns on his own axis, as in returning to the medicine-lodge after depositing a sacrifice, to face about to the right; but when he enters the medicine-lodge or any sacred inclosure he cannot be said to proceed to the right. As he enters at the east, he finds before him two roads passing round the fire, — one to the left, the other to the right, — and meeting on the opposite side of the fire. It is the left-hand road that he takes in order to make the required circuit.

Fortunately we have no need to employ an ambiguous term in designating the circuit made by the Navajo. We have for this an excellent word of good Saxon origin, — the word is *sunwise*. If we have a word to designate procession in the opposite direction I am not aware of it, and if no such word is to be found in the dictionaries, it is a significant fact.

In all the many Indian dances — and I might reckon them by hundreds — which I witnessed before I came to New Mexico, I remember seeing only the sunwise circuit. In Catlin's "Illustrations," etc., "of the North American Indians," there are a dozen pictures of Indian dances in which the ceremonial circuit is unmistakably shown, and in all these the circuit is sunwise. I have read — but am not now in a position to quote my authorities — that in pagan ceremonies still surviving among the peasantry of Europe, as in the rites practised at holy wells, the sunwise circuit is observed. I think it would be found, too, on investigation, that in ceremonies practised behind guarded doors by the most cultured men of our own day and nation, processions move in this circuit, whenever any formal circuit is observed. For many years I was of the opinion that this was the only ceremonial circuit.

It seems reasonable to suppose that the sunwise circuit originated in sun worship. But if this be so, how did a circuit in the opposite direction origi-

nate? Could this have been derived from the heliolatry of a land where the sun moves from east to west by way of the north, *i. e.* the southern hemisphere? This seems highly improbable when we learn how far north a ceremonial movement is practised in a direction opposite to sunwise; still, in our future investigations of this subject it might be well to keep the possibility of such an origin in mind.

The rites of the Navajos have many features in common with those of the Moquis and other Pueblo Indians; but we need not suppose, from this, that the Navajos have borrowed directly from the modern Pueblo tribes. The Navajo legends point distinctly to the influence on Navajo worship of the ancient cliff-dwellers (who still inhabited this land when the first Athabaskan wanderers entered it), but do not point to the influence of the village Indians. The similar features in the ceremonies of both these races may have had a common origin; but it is noteworthy that, while alike in many respects, they differ in the important point of the ceremonial circuit.

Washington Matthews.

POPE NIGHT IN PORTSMOUTH, N. H. — I inclose two slips from two Portsmouth newspapers in regard to "Pope Night" in 1892. I send them that you may have authentic witness of such celebration in one place. I think Newburyport may be also included in the list of places where Pope Night is remembered.

In addition, I can vouch for the similar celebration in this town, New Castle, for twenty-six years past, or ever since I became resident. Doubtless the reason for such celebration is long since lost to the "chaps" who still keep it up.

In this town, not only is the reason lost, but there the name also, — the boys call it Pork Night. But this is in accordance with the general fortune of popular festivals; as soon as the meaning is lost, the names suffer strange and often grotesque transformations.

John Albee, New Castle, N. H.

"The celebration of the anniversary of Guy Fawkes' night on Saturday by the young people of this city was not so extensive as in former years, no doubt owing to the condition of the streets, but nevertheless small bands paraded the streets and made the early part of the evening hideous with music (?) from the tin horns they carried for the occasion. Some carried the usual pumpkin lanterns. The ringing of door-bells was also extensively indulged in. Very few of the paraders knew that the celebration was in keeping of the old English custom of observing the anniversary of the discovery of the famous gunpowder plot to blow up the House of Commons." — *From the Portsmouth Republican News, November 7, 1892.*

"Chaps in this city had their annual blow-out on Guy Fawkes' night, and in parts of the city the toot of the horns was something terrific. Some grotesque pumpkin lanterns were seen, and altogether the 'celebration' was evidently enjoyed by the boys.

"Portsmouth is not alone in this peculiar observance, for down at Mar-